3;Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

Pittier[38] noticed that in the latter part of the nineteenth century, the *Borucas* frequently went to Puntarenas "carrying hides, cocoa-butter, blackberries, pineapples," etc., and that on the return trip, they brought "articles of prime necessity." He notes also that the *Viceitas*, a *Talamancan* people, came in August to trade with the *Térraba* and the *Boruca*. The *Viceitas* brought "cacao, hammocks, bags, iron pots, knives, and various objects of English and North American manufacture. They exchanged these goods for *mantas*, salt, calves, turkeys, dogs, etc." And that they also sold a certain kind of white *manta* which was larger than that of the *Borucas*.

The *Viceitas*, who are the *Bribri*, still come around August, and are famous for their bags and hammocks. Practically all of the string bags and the best hammocks found in Boruca are of *Viceita* manufacture (see fig. 8, *b*-2, 4, 7). As late as 1942, the *Boruca* would exchange a kilo of salt (rock salt) for a cow or several calves, or a smaller amount for copal, which does not grow around Boruca, but is common in the Talamanca mountains, or for *mastate* (see p. 18). Since 1942, however, the Government monopoly on salt has tended to stop this ancient custom. The *Boruca* have had to make their salt more or less in contraband, and to reserve most of the little salt they are able to make for their own use. This, and the high price of Government salt has left the other tribes, and in particular the poorer *Bribri* in such straits that they are forced to frequent the *salitres* or salt deposits which are found in their area and chew the earth as cattle do in order to extract the mineral.

RELIGION, MAGIC, ETC.

eighth, the Roman Catholic feast of the Immaculate Conception, is the religious holiday of the town of Boruca, which we must remember is called in Spanish "Nuestra Señora de la Concepción de Boruca." This is the time the priest makes one of his bi-yearly visits. Mass is held, after which the people hold a solemn procession throughout the village, up and down the rolling hillocks. The Virgin of

[38] Pittier, 1891, p. 105.